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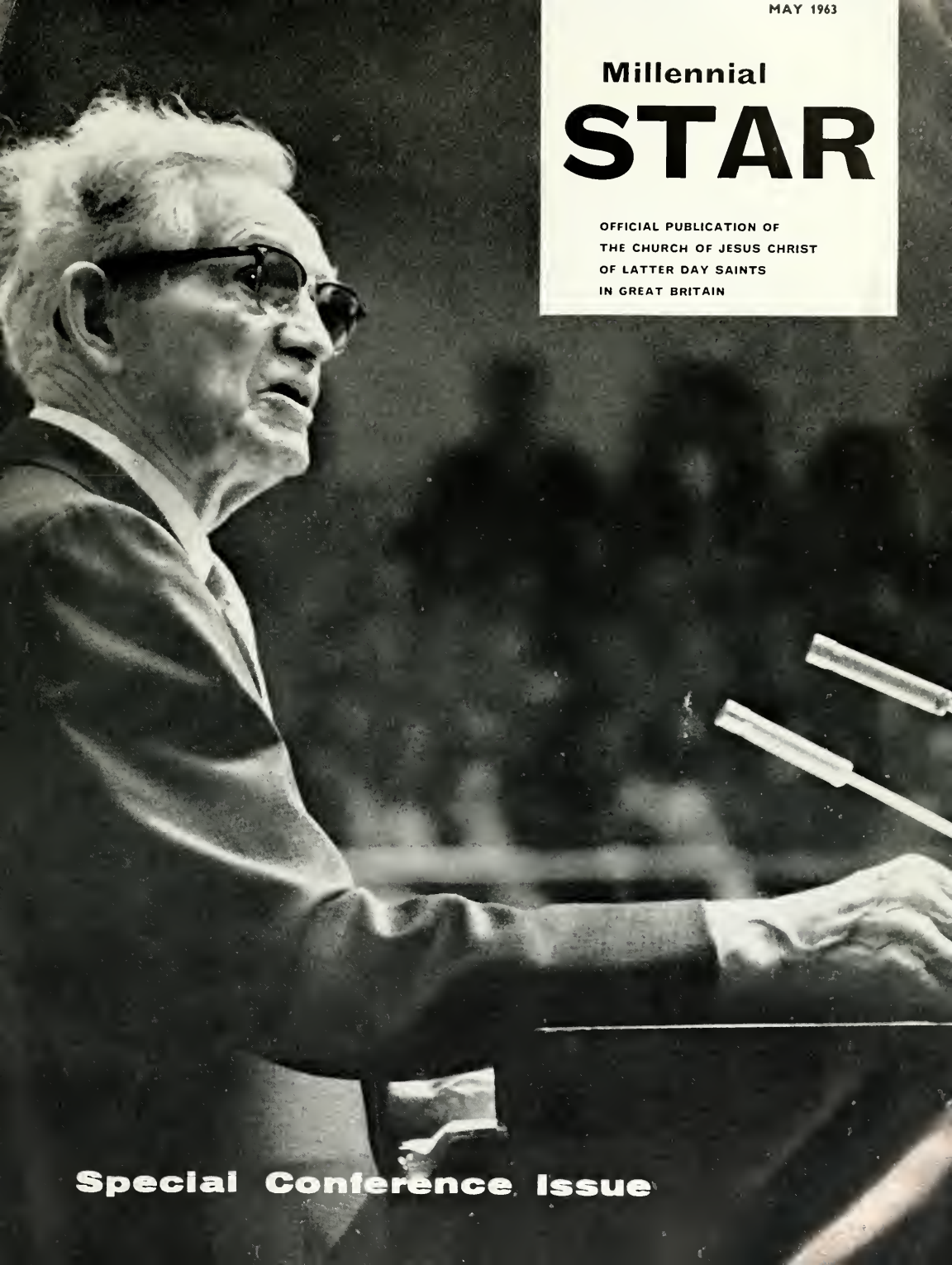
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN



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Millennial STAR MAY 1963

VOLUME 26 NUMBER 5

EDITORIAL

GENERAL conference is a time of great inspiration for the Latter-day Saints. Then, as at hardly any other time in the year, the Spirit of God is poured out upon His people, who receive guidance by spoken word from the men whom they sustain as the prophets, seers and revelators of modern times.

How blessed are the Latter-day Saints to have the guidance of inspired men. How fortunate to know the will of God for the present time, how reassuring to know that the heavens are no longer sealed, that God is not in hiding as an absent Deity, but that He is our loving Father who is with us here and now, and has His chosen servants in our midst!

The world gropes in the dark. Only this spring have several leading clerics of prominent denominations admitted their groping and their lack of faith, with at least one of them denying that Jesus is the Christ. What an example of the blind leading the blind!

But how different it is with the Latter-day Saints. They have LIGHT. They have REVELATION. The heavens are opened to them. God has spoken in our day, giving guidance in modern times, providing new Scripture, and sending His power and authority from heaven for a new Gospel dispensation.

All this is in harmony with Bible teaching, surprising though it may seem. The prophet Amos said there would be a famine in the land, not of bread or of water, but of hearing the word of God, for men should go to and fro, from horizon to horizon, seeking the truth and should not find it.

This day has come.

But the Scripture also tells of glorious things for the latter days—a RESTORATION OF THE TRUTH.

It is of more than passing interest that Peter told the Jews of his day that Jesus would come again in latter times, but that His coming would be preceded by a restoration of all things spoken of by all God's holy prophets since the world began.

Said he, while speaking of the Saviour: "Whom the heavens must receive UNTIL THE TIMES OF RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN" (Acts 3:21).

The "Authentic New Testament" translation speaks of it as "the Era of Restoration of which God spoke by the mouth of His holy prophets of old."

Since Amos said that "the Lord God will do nothing, but He revealeth His secrets to His servants the prophets," such an era of restoration could hardly occur without living prophets to receive it.

Since the modern world rejects prophets, and there were none left upon the earth, the Lord had to raise up new prophets and this He did, beginning with the Prophet Joseph Smith.

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Front Cover: The Prophet Dovid O. McKay speok ing at Generol Conference.
Bock Cover: The First Presidency (l. to r.): Henry D. Moyle, President McKoy, Hugh B. Brown.

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THOUGHTS FOR YOUR TALKS

BOOK OF MORMON

"THE *Book of Mormon* is a new living modern witness of the divine Sonship of Christ. It testifies of him and of the doctrines of his gospel. It teaches of his atoning sacrifice; it proclaims that through him men are redeemed from the spiritual and temporal death brought into the world by the fall of Adam. It outlines the course men must follow to gain eternal life."—Elder Bruce R. McConkie, of the First Council of the Seventy.

LORD'S PROMISE

"ALL we need to do is to know what the Lord says and then do it, and then we have the Lord's promise that he will make good."—Elder LeGrand Richards, of the Council of the Twelve Apostles.

DIVORCE

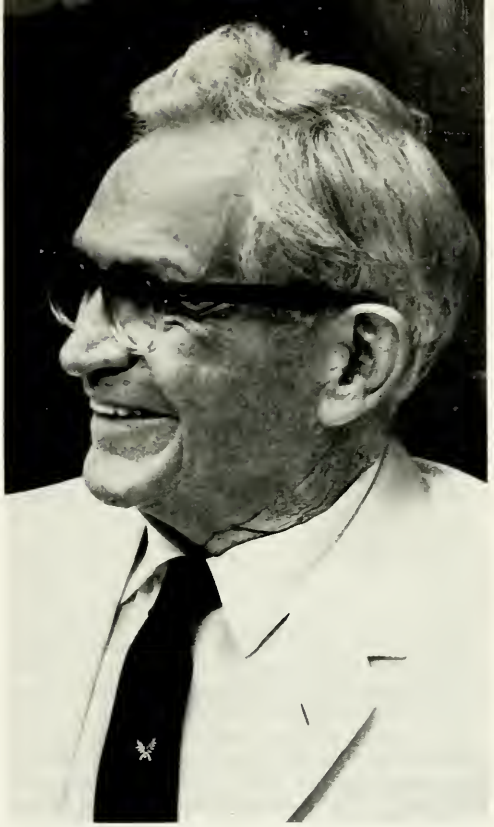
"IF there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord."—President Joseph Fielding Smith, of the Council of the Twelve Apostles.

TESTIMONY

"A TESTIMONY supported by two or more witnesses is worth a thousand arguments."—Elder Alma Sonne, Assistant to the Council of the Twelve Apostles.

The Restored Gospel
An Ensign to the Nations

BY PRESIDENT DAVID O. McKAY



"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me."

(*Doctrine and Covenants* 45:9)

THE Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-six years of age. It is a marvellous declaration, great in its pretention, comprehensive in its scope—"Mine everlasting covenant (the gospel) is sent into the world to be a light unto the world."

On Bedloe Island, at the entrance of New York Harbour, there stands a Statue of Liberty, a Light to the Nations. What it has meant to thousands and hundreds of thousands of the down-trodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production "The Melting Pot", from which I quote (David, the immigrant Jew is speaking):

"When I look at our Statue of Liberty, I just seem to hear the voice of America: 'Come unto me all ye who are weary and heavy-laden, and I will give you rest—rest.'"

What the Statue of Liberty has symbolised to the oppressed and down-trodden of Europe, the Gospel of Jesus Christ is to the world.

The Restored Gospel, the Church, has reared an Ensign to the Nations, and with words as comprehensive as those I have read in the revelation, invites the world *to peace, to rest, to contentment.*

And what does that Ensign offer to the nations ?

Forty-three years ago, Elder Stephen L. Richards, speaking from this pulpit, answered that question as follows: "There are provided within the Church agencies and facilities which meet every requirement of social life. Our Wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organisations of the Wards opportunities for every person to receive legitimate training in society, proper social intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women." (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence, not only as a great leader in the political world, but as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for the current magazine entitled "In the World, Of the World, and For the World", wherein he outlined a number of ways in which he thought the Church could make the world a better place in which to live. "My suggestion, therefore," I read from his article, "is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church sands."

Such an organisaion is the Restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, (even unto the measure of the stature of the fullness of Christ." (Ephesians 4:12-13).

I invite you today to have in mind the various organisa-

(Address delivered by President David O. McKay at the 10.00 a.m. Session of the 133rd Annual Conference of the Church, Salt Lake Tabernacle, Sunday, April 7, 1963)

Conference crowds in Temple Square

tions of the Church: First, the Priesthood Quorums; Second, the Auxiliaries; Third, Educational opportunities; Fourth, Judicial phases of the Church; and Fifth, the Ecclesiastical groups. To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the Priesthood of the Church. Picture therein the men and boys organised in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for *fellowship, brotherhood*, and organised *service*. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organised way for the betterment of one another, for the personal welfare of the membership, and for the good of society as a whole. If we considered no further than the Quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother ? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—*worship of God,* and *helpful* service to humanity! There is the essence of Priesthood work in the Church; and, in the *achievement of the purpose, every act and influence should be performed or wielded only " by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."* (*Doctrine and Covenants* 121:41.) The words of the Prophet!

In addition to Quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the Recreation for the young, guiding the leisure hours of the youth as emphasised by Mr. William Jennings Bryan—*one of the great problems facing civilisation today !* In these groups you have an organisation of young men and young women, directing in music, in art, in debating, in drama, as well as in other uplifting activities of community life.

All Quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in Quorums and Auxiliary organisations.

Let us take one Stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake. Among the groups in the Melchizedek Priesthood of that Stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the High Council and members of the Bishoprics in that Stake who are working with young boys between the ages of 12 and 21 be included, there were a total of 1,022 men.

The number of officers and teachers in the Auxiliaries in the twelve wards of that Stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries labouring under the direction of the Stake Presidency. In this one Stake, they had held 2,715 meetings in homes in this city. They had baptised, since the first of the year, 106 converts, and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the *Doctrine and Covenants,* we read: " It is the duty of the (Priesthood) to watch over the Church always, to be with and strengthen them." This is a laymen's Church.

And what a message the Church has for this distracted world! " Its appeal ", as Kent says of true Christianity, " is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of each individual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organisation, *offers service and inspiration to all.* It is pre-eminently a social religion " In Quorums and Auxiliaries it " aims by training the individual conscience and will to establish a closely knit, world-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, God-like men in the midst of society, and through them to solve the problems of society."

There is not a principle which is taught by the Saviour of men but is applicable to the growth, development and happiness of mankind. *Every one of His teachings seems to touch the true philosophy of living.* I accept them wholeheartedly. I like to study them. I like to teach them. It is a joy to try to live them. Every phase of the Restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying

Foreign members listening to conference talks

individually or with the aid of parents, his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men", may become a reality by compliance to the principles of the Gospel.

As the Saviour said to the eleven disciples, and to all whom they appointed, so He says to His authorised servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded."

Where, however, each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organisation in the world.

Thus does the Saviour and His Church become my inspiration, my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May He bless the Priesthood throughout the Church, the Auxiliary associations, and all men and women who seek to instil into the hearts of men the redemptive power of Jesus Christ, the Son of the living God. May all utilising the organisation of the Church continue more zealously "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, (even) unto the measure of the stature of the fulness of Christ." (Ephesians 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity, and to the fact that God has again revealed Himself to man, and *established a means whereby spirituality, brotherhood, and universal peace may be fostered among the children of men.*

The Lord help us to be able to prove to the world that the Restored Gospel is just what the world today is longing for, and when they see it, may they know, as you know and as I know, that the Everlasting Gospel is a Light to the world. May it ever be a Light to the nations, a guiding solution of all the world problems, I pray in the name of Jesus Christ, Amen.

Radiate Love for All Human Beings

PRESIDENT McKAY'S CLOSING ADDRESS

RADIATE love, charity, consideration and best wishes for all human beings, counselled President David O. McKay at the closing session of the 133rd annual General Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, in summing up the three days of conference sessions, said, "It has been a great conference—another great conference."

President McKay spoke briefly at the Sunday afternoon session which also featured addresses by Elder LeGrand Richards and Elder Gordon B. Hinckley of the Council of the Twelve, and Elder Henry D. Taylor, Elder Franklin D. Richards and Elder Bernard Brockbank, Assistants to the Council of the Twelve.

Music for the afternoon service was by the Tabernacle Choir under the direction of Richard P. Condie, with Dr. Alexander Schreiner at the console of the Tabernacle organ.

In his concluding remarks, President McKay said, "I'm impressed with the thought that everyone who has attended, either in presence, or by listening in, no matter where they may be, must leave this conference with a greater determination to be a better man or better woman, a better citizen of the town, county or nation than he or she has ever been before."

He noted that Elder Brockbank, in his address, had said that it was good to be in the presence of good people.

"He gave a sermon in that sentence. It is good to be in the presence of good people," said President McKay.

Everyone, every person that lives in this world, yields an influence whether for good or evil. It is not what he says alone, not what he alone does, it is what he is.

Every person radiates what he or she is, declared President McKay, and then added, and every person is a recipient of that radiation.

It is what we radiate from what we are that affects the people around us. We cannot go from this great conference without responsibility to contribute to a better life for all of us, President McKay declared.

As individuals we must think nobler thoughts, we must not encourage vile thoughts or low aspirations. We'll radiate them if we do. If we think noble thoughts, if we encourage, cherish noble aspirations, then we'll reflect those thoughts and aspirations.

This is true of the individual. It is true of the home, and our homes radiate what we say and how we act in the home.

No member of this Church, counselled President McKay, no husband or father has the right to utter an oath in his home, or even to express a cross word to his wife or children. You can't do it as a man who holds the priesthood and be true to the spirit that is in you.

You have to contribute to an ideal home by controlling your character, passions, tempers, guarding your speech, because those things make up your homes, he said.

We leave this conference today with a responsibility as never before, as men of the priesthood and women of the Church, to make our homes such as will radiate to our neighbours harmony, love, loyalty and virtue, President McKay said.

God help us to radiate strength, control, love, charity—which is another name for wishes for all mankind, he added.

President McKay began the service by reading several telegrams and cablegrams from missions and stakes throughout the world which had received broadcasts by radio and television of one or more of the sessions of the annual conference.

As he had on several previous occasions, President McKay again expressed appreciation to those who had made the broadcast possible.

He then concluded his closing remarks by commending to the overflowing Tabernacle audience and to the unseen audience, instructions to radiate faith in God, love all humanity and service to His people wherever they are."

The Tabernacle Choir sang "Christ Is Coming Soon," "God So Loved the World," and "All Hail the Power of Jesus' Name."

The invocation for the afternoon session was said by David S. Romney, former president of the Western States Mission. The benediction was pronounced by Thomas S. Monson, former president of the Canadian Mission.

The Solution to Man's Problems Today

BY PRESIDENT HENRY D. MOYLE

Reported by Henry A. Smith, *Deseret News* Church Editor

THE solution to man's problems today and tomorrow "is to be found in the knowledge and appreciation of man's relationship to God and his obedience to God's laws."

This was the declaration of President Henry D. Moyle, first counsellor in the First Presidency. The Church official spoke at the third general session of the 133rd Annual Conference, his address being heard by a vast throng which filled the Tabernacle to overflowing and a huge audience tuned in by radio and television.

President David O. McKay conducted the session and again welcomed the conference audience, both see and "unseen."

Saturday's session marked the 133rd anniversary of the founding of the Church in Palmyra, N.Y., by the Prophet Joseph Smith, Jr., and five associates.

Music for this session was furnished by the Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ.

President McKay explained that the Saturday morning session of the conference was being divided into half-hour periods for rebroadcast Sunday morning over television stations in the eastern United States. For this reason, Tabernacle Choir numbers were featured each half hour on the hour.

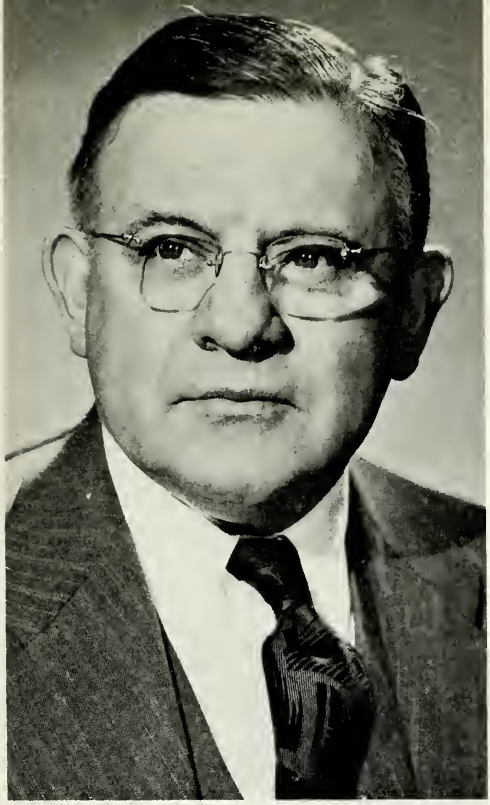
President McKay also read telegrams from various Church officials from around the world, and one from the mayor of Los Angeles, commenting on the broadcasts.

The Choir sang "The Psalms," "Lord, Thou Hast Made Us For Thine Own," and "Mine Eyes Have Seen the Glory of the Coming of the Lord." The men's chorus from the Choir sang "Seek Thy Own."

The prayers were said by Paul C. Child, former president of the North Central States Mission, and Charles I. Sampson, former president of the Samoan Mission.

President Moyle explained that the "world is not just a watch that the Lord wound up and left to run down. By the exercise of faith, men can call upon God and obtain His help in fulfillment of the promises He has made. Also of His own volition, God intervenes and controls the affairs of men, of nations, and the very elements that make up the universe when this is necessary for the preservation of His divine purposes."

The Church official declared that "Christ's example and precept set in what is known as the Dispensation of the



Meridian of Time control us today in our behaviour and in our belief." President Moyle then quoted the sixth and ninth Articles of Faith of the Church, as follows:

"We believe in the same organisation that existed in the primitive church."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

The speaker told the world that "prophecy and revelation came from the same source to Peter and to Joseph Smith. It is no different today than it was in the days of Peter and Paul, the apostles of old. Paul told the Romans 'that the Gospel of Jesus Christ is the power of God unto salvation to everyone that believeth.' Incorporated in this term, salvation is not only the spiritual, but also the temporal phase of our lives. We cannot disassociate mortal man from the eternal spirit of man within him."

The speaker gave his assurance that "evidence, if not conclusive proof, of this fact is to be found by studying the scriptures. Christ's admonition to his disciples is compelling upon all of us today. Sooner or later in life we are brought face to face with some crisis which requires us to determine for ourselves: Do we desire to follow the direction Christ gave to all men during his earthly ministry? If we must sooner or later choose which path we are to pursue, why should we procrastinate, why not do it now?"

President Moyle declared, "The principles of the Gospel can be understood and lived by all mankind. The laws and ordinances of the Gospel are simple; they are natural. They are appreciated by all who accept and conform their lives thereto. Not all men can acquire the riches of the world, but the blessings of the Lord will overtake all who seek after them."

Continuing, President Moyle said, "Our message to the world, conveyed by our missionaries, is to enlighten our fellow men who find themselves spiritually in the dark. There is absolutely nothing of such great worth to man as to know God. It has been said, 'we know God when we know ourselves.' To know ourselves we must know the answers to these questions: Who are we? Why are we here? And being here: What should we do?"

President Moyle explained that "the multitudes to which the Saviour spoke were all physically fed by the loaves and the fishes, but there was afterwards a spiritual segregation the multitude would make for themselves, illustrated by the following admonition of the Saviour:

"'Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"'Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'"

To this, President Moyle added:

"Do we go with the many or stand out spiritually as one of the few? To do the latter we, must add to bodily sustenance the word of the Lord, for spiritual growth and development."

President Moyle explained the great missionary system of the Church in which 12,000 men and women are now engaged at their own expense for a period of two or three years. "This process has gone on for 133 years, the number of missionaries increasing yearly. Their purpose is purely unselfish. they disseminate the light of the Gospel of Jesus Christ to all mankind to teach them to repent of their sins, and to pray to God in faith, believing that their prayers will be answered in keeping with the promise found in the Epistle of James, 'If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

President Moyle added that the missionary objective was to "finally bear witness to the world that God lives, that Jesus is the Christ, that through the gift and power of the Holy Ghost we may all receive this same testimony for ourselves, independent of all else in the world. When received, this testimony is all consuming, all embracing. We know who we are, where we came from and where, through strict obedience to the laws and ordinances of the Gospel, we may go."

President Moyle's conclusion was as follows:

"It will make no difference to us whether there will be three or six billion brothers and sisters on the earth,

our own path to travel through life will be the same.

"Our responsibility to carry out the final charge Christ gave His apostles of old reiterated in our present dispensation, is mandatory upon us today, namely 'Go ye into all the world and preach the Gospel to every creature.' This becomes relatively easier year after year as the Church grows and flourishes throughout the world. We have greater numbers to participate and all modern means of communication to help. . . . God help us to take full advantage of all the light and knowledge revealed to us."

* * *

WORLD-WIDE RADIO AND TV LINK-UP FOR CONFERENCE

PRESIDENT David O. McKay, 89-year-old loved and revered leader of the Church of Jesus Christ of Latter-day Saints, called the 133rd annual general conference to order in the Salt Lake Tabernacle at 10 a.m., Friday morning, April 5.

The historic Tabernacle was filled to overflowing.

President McKay warmly welcomed the great throng before him as well as the huge "unseen audience" tuned in by radio and television.

His special welcome included prominent civic and educational leaders attending the session. Before President McKay on the Tabernacle rostrum were the other General Authorities of the Church who addressed the three-day conference.

President McKay excused five of the General Authorities who were serving as presidents of missions, namely, Pres. Mark E. Petersen of the West European Mission; Pres. Theodore M. Burton of the European Mission; Pres. Bruce R. McConkie, Australian Mission; Pres. Marion D. Hanks, British Mission, and Pres. A. Theodore Tuttle, South American Mission.

Seated behind President McKay in the choir seats were the L.D.S. Institute singers from Logan, who furnished music for both Friday sessions.

President McKay paid tribute to those who had and were making possible the world-wide broadcasting of the conference sessions by radio, television and shortwave radio.

This is just the beginning of a world-wide effort through the co-operation of loyal stake presidencies, mission presidents, branch presidents, bishops, missionaries and other members of the Church in distant lands, he said, after citing the details involved in the shortwave broadcasts by the Church-owned station WRUL in Boston.

This broadcasting will permit the Church to bring the sessions of the conference into the homes of tens of thousands who otherwise would not hear the proceedings, he added.

We thus have a truly international congregation, he declared.

Main Bulwark Against Communism

BY PRESIDENT HUGH B. BROWN

Reported by Henry A. Smith, *Deseret News* Church Editor

"THE Church is the main bulwark against communism, and the Gospel is the most effective rebuttal to their godless ideologies", President Hugh B. Brown, second counsellor in the First Presidency said, as he gave the opening address at the 133rd annual general conference of the Church in the Tabernacle in Salt Lake City.

"The Gospel is the spiritual force which can crash and overcome all physical barriers," he continued as he called for a renewal of faith which would be kept radiant by good works.

"In these ominous and threatening times, we need physical, intellectual and moral courage and sustaining faith." President Brown said, "It may seem trite to say the world is imperiled and divided and that these are times of historic decisions, but on all levels of activity, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause."

It was at this point in his address that President Brown declared the "threat of communism is sinister and its dangers are imminent."

He explained that "hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviourhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquilising opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father."

Continuing, President Brown declared, "We live in the most dangerous period of all history. The Church is the main bulwark against communism.

"The Gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armour of God, consisting, as Paul said of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God."

The speaker then added, "Because of our faith in a living personal, and all-powerful God, we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard."

The theme of President Brown's message was "Be Doers of the Word." He explained that "some have thought that upon joining the Church and being faithful all trials would

end, all difficulties would disappear, and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, ' I am the happiest girl in the world. I have come to the end of all my troubles.' And the wise mother replied, ' Yes, my dear, but you don't know which end.'

" Both the storms of nature and the storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle."

Continuing, President Brown urged:

" Let us not bemoan our lot in life or chafe under the trials, losses, or problems which beset us. Let us rather enumerate and express gratitude for our blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness.

" All about us we see evidences of a benevolent Providence . . . As we become more aware and appreciative of His love and of the beauty and wisdom which are everywhere apparent, we thank the Lord for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficent and omnipotent Father."

Then the speaker warned, " if faith is not kept radiant by good works, one will be tempted to lower his ideals to the level of his conduct. This is retrogression."

President Brown asserted that " nothing but the Gospel of Love, the Restored Gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten." He added that " this is a Gospel of character-building activity; of invincible faith and the courage that is born of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway to the Celestial Kingdom. Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm."

President Brown explained, in conclusion, that what one takes home from this conference, and in what measure, " depends upon patient continuance in well doing, upon the quality and depth of the soil into which the seeds of truth may fall, and upon whether we become doers of the word and not hearers only.

" Shall the seed be received by the wayside, in stony places, in shallow soil, or among the thorns; shall the care of this world and the deceitfulness of riches choke the word that the seeds become unfruitful; or shall it be received into good ground and bear fruit. Each one must answer for himself."

* * *

GENERAL AUTHORITIES MEET WITH THE BISHOPRICS

EMPHASIS on the payment of tithing and plans for Church-wide observance of the restoration of the Aaronic Priesthood by John the Baptist marked the Friday night meeting of stake presidents, bishoprics and high councilmen in the Salt Lake Tabernacle.

President Henry D. Moyle of the First Presidency followed the theme of payment of tithing contained in the outstanding film, " Windows of Heaven." The film was produced by the Brigham Young University film production department and was shown Friday night. It will be shown throughout the Church.

Presiding Bishop John H. Vandenburg and his counsellors, Bishop Robert L. Simpson and Bishop Victor L. Brown, spoke briefly after the choral-narrative " Cry in the Wilderness."

President Moyle paid high tribute to the producers of the " Window of Heaven " film, the film story of how President Lorenzo Snow was inspired at the turn of the century to turn to the membership for increased payment of tithes to clear the Church of indebtedness.

President Moyle assured the overflow group of Church officers the Church is not in debt at this time, but he made it plain that there never was a better time when Church funds could be used to advantage.

Stake and mission presidents from overseas met with the First Presidency on Thursday to learn of the short-wave radio station now operated by the Church near Boston for broadcasting Gospel messages around the world. This station is so powerful that its messages go around the world six times. President Moyle gained a chuckle from his audience when he cautioned that it would be well not to wait for the sixth time around to get the message.

He cited the World's Fair exhibit now being built by the Church in New York as a costly missionary venture.

"But do you know," President Moyle queried, "that we will reach the best part of 86 million people expected to visit the fair during the two-year period the fair is in operation during 1964-65?

"Is there a more economical way we could reach so many people?"

He said that President David O. McKay expects to have a radio station set up at the World's Fair exhibit where every dignitary from foreign lands will have an opportunity to speak to the people of their own country in their native language.

"We have reached the stage where we will preach the Gospel to every nation, kindred, tongue and people and they will hear it in their own tongues," said President Moyle.

"We are just beginning to scratch the surface but we cannot take advantage of opportunities that come to us to present the Gospel without the members paying their tithes. The payment of tithes during the past 15 years has been outstanding."

The "Window of Heaven," President Moyle believes, will aid the Church to double its tithes and he declared emphatically "they must be doubled."

"We must not have our Prophet in a position to say "no" to any proposal that can be used to spread the Gospel.

"It is just as urgent today for us to meet this problem as it was for President Snow to get tithing payments started in his day," he said.

"I have no concern for the future of the Church and its finances. Every penny of Church funds used is being paid in the time and season of the Lord. There is no power on earth to prevent us or slow down the work of the Church as long as we are faithful."

Questions by members on what deductions should be made before paying tithing should give way to figures on how the individual can be more faithful in paying a full tithe, he said.

President Moyle declared, "There is not a penny spent in our operations without the approval of our President. The expenditure committee meets every Tuesday to consider the expenditures of the Church. When the President says "no" it is not spent. When he says "yes" it is approved. There is no need to have concern as to how Church funds are spent. It's the Lord's work."

Excerpts from Talks by The Twelve

THE SABBATH DAY

Joseph Fielding Smith

THE Lord has set the time for the Sabbath Day by revelation and we know which way and which day we should worship, said Pres. Joseph Fielding Smith, of the Council of the Twelve.

In the beginning the Lord chose the last day—after the creation of the earth—as the Sabbath Day, a day of rest, and that day was observed until after the Lord's resurrection, when it was transferred to the first day of the week.

There are still some Christians who insist that the Sabbath Day should still be observed on the seventh day of the week, but, said President Smith, the Lord settled that once and for all as far as we are concerned, when He revealed on August 7, 1831, which day was the Sabbath Day.

The early Saints accepted the first day of the week as the new Sabbath, following the resurrection of Christ, and so did John the Revelator, when he called it the "Lord's Day." And we do today.

He urged people not to patronise business houses which remain open on Sunday. Our duty is to serve the Lord, and to keep the covenants we have made with Him.

HOME TEACHING

Harold B. Lee

FURTHER developments of the new correlation programme of the Church and the plan of home teaching in all homes of the Church, were explained by Elder Harold B. Lee, of the Council of the Twelve, in the Saturday night priesthood session of the conference.

This plan will be explained in the stake conferences during the last half of the year 1963, and will become operative in 1964 in all parts of the Church.

Elder Lee used charts to illustrate the procedures which will be followed under the new programme, its organisation and supervision.

The priesthood of the Church met in 358 different buildings and heard the discussion by closed circuit transmission. The count showed that 62,000 men and boys were in attendance.

The new programme has been under study for more than two years, and has gone forward under the direction of the First Presidency. Elder Lee is chairman of the committee.

WITNESS FOR GOD

Spencer W. Kimball

THE *Book of Mormon* provides a witness for God on two continents, said Elder Spencer W. Kimball, of the Council of the Twelve. It is a divine record and a true one. It has never been tampered with by interpreters and may be accepted as a faithful record of God's dealings with his people in America.

It is a fascinating book. It tells of the lives of peoples, gives examples of right living which exalted the people. It is a story of travel and of war, of wealth and poverty, of slavery and a struggle for freedom. It describes outstanding inventions, including guidance instruments superior to today's direction-finders; it tells of industries, manufacturing, agriculture, the destruction of forests through failure to replant, and shows how farmers and business-men were called into armies to defend their country.

He spoke of the promise of the Lord to America, that the land would always be a land of freedom if the people would but serve the God of the land who is Jesus Christ, the Lord.

He prayed that the people through reading the *Book of Mormon* would receive a testimony of its divinity, and prove a blessing to them in their lives.

MORAL STRENGTH

Ezra Taft Benson

THE threat of communism was discussed by Elder Ezra Taft Benson, of the Council of the Twelve. He said that failure of many to live righteous principles invites communist infiltration.

"I recall the solidarity of the homes of long past when family prayers, the reading of the Scriptures and the singing of hymns was common in our homes, a practice which I am sorry to say seems to be disappearing."

Material abundance without character is the surest way to destruction. Today as never before we have need for men and women who possess moral strength and courage, such as were had by our forefathers. We need modern patriots with pride in our country and faith in freedom, unafraid to declare to anyone in the world, "I believe in liberty."

He quoted Church leaders of the past who warned against communism, and also referred to President McKay, who likewise has warned us to preserve our liberty. The enemy is among us, and is very real. The elders of Israel can be the leaven in the loaf of freedom if we stop loafing. The Bible is the foundation for faith, and faith is a basis of liberty.

RESIST ALL EVIL

Delbert L. Stapeley

IMMORALITY and its consequent broken homes, shame, sorrow and injustice to little children were condemned by Elder Delbert L. Stapley, of the Council of the Twelve.

No person can mistake the Lord's denunciation of adultery and other sex sin, he said. Immorality results from several things, such as early dating, yielding to the weakness of the flesh, and neglect of our spiritual duties.

Although we have less of this kind of sin than the world at large, we still are not good enough. Satan is vigorously attacking our armour, and far too many are yielding to temptation.

It is possible to be forgiven for adultery, but it is very difficult, and even though restitution be made to those who have been harmed, the full damage can never be erased. The road back is very difficult and sometimes impossible.

The Church does believe in forgiveness, and those who repent with all their souls, who make restitution to the innocent, and who never repeat the offence can be taken back into full fellowship in the Church.

Transgressors cannot be dealt with gently or it will weaken the standards of the Church. Pray for strength to resist all evil and avoid compromising situations.

THE LAMANITES

Marion G. Romney

THE Lord is pouring out his spirit upon the Lamanites and they are accepting the Gospel of Christ in greater numbers than ever before, said Elder Marion G. Romney, of the Council of the Twelve.

He spoke of the work in Central America and said that many promises have been made to the Lamanites, and many prophecies also, all of which are now coming to pass.

The Church has in operation in lands where Lamanites live 21 missions, which brought more than 22,000 new members into the Church last year.

They are accepting the *Book of Mormon* as the record of their fathers and are coming to a knowledge of the promises of the Lord to them. It is true that they are poor and down-trodden, but they are accepting and living the Gospel, and by doing so they are certain to regain their status in the House of Israel and participate in the redemption of Zion and the building of the New Jerusalem in America.

All who have seeing eyes and understanding hearts may rest assured that the day of fulfillment of the promises to the Lamanites is at hand.

PROMISED RECORD

LeGrand Richards

THE wonders of today's system of communication have yet to match the wonders of communication set up by the Lord to aid the advancement of His children on the earth, said Elder LeGrand Richards, of the Council of the Twelve.

He spoke of the great radio and TV network by which the conference is going to many parts of the world, and then said that a radio commentator at one time said the greatest message that could be broadcast to mankind in this day would be the words of someone who had been on earth and gone to the other side and returned here to speak again.

This thing has happened, he said, saying that the Angel Moroni was such a person, having lived on the earth nearly 2,000 years ago, and now had come back to earth to deliver the plates of the *Book of Mormon* to Joseph Smith.

The *Book of Mormon* itself is evidence that Moroni came back. It is the sure word of prophecy. It has stood for 130 years without any proof that it is not true, but hundreds of thousands of testimonies that it is true. It is itself a fulfillment of prophecy, and it also reveals the manner in which ancient prophecies on other subjects are being fulfilled. It is the promised record which the Lord said He would bring forth.

THE RESURRECTION

Howard W. Hunter

THE resurrection is an historical fact amply proved by authenticated documentary evidence and the testimony of competent witnesses, said Elder Howard W. Hunter, of the Council of the Twelve.

Man-made theories devised to discredit are without substantiation, and any discrepancies in the narratives are too slight to be given weight.

Man in his scientific study can only trace life to the moment of death. Beyond this his research produces no tangible evidence of life after death.

Yet those who have a steadfast faith in a personal God, who have a yearning to keep His commandments, and a hope for a future life, will carefully and meticulously examine the evidence for the resurrection of Christ.

The resurrection was one of the foundation doctrines of the early Church and was taught to all converts. The testimony of those who saw Him as a living person after His death has never been contradicted. He appeared at least 10 or 11 times. We can only come to one conclusion: the resurrection is an historical fact. The walled city still stands on the hill, silently reminding the Christian world of the reality of the resurrection.

OBEY AND WORK

Richard L. Evans

KNOWING what is right is not enough, said Elder Richard L. Evans, of the Council of the Twelve, for it is also necessary for each one to perform to his full capacity.

I am not sure that any of us know when we are doing our best, but I feel certain that in most cases we could extend ourselves a little further. We have only one life and it is everlasting. We cannot afford to "sit this one out."

God knows our capacity better than we do. He does not expect the unattainable, the unreachable, or the impossible. He does not give us commandments which we cannot keep.

A good example of this is the Lord's law of health. It was so designed that it can be observed by the "weakest of the weak."

He spoke of the acclaim that comes to the Church because of its great accomplishments, but said that these accomplishments are brought about by people who perform, such as those who go on missions, pay their tithes, build buildings and pay for them.

Testimony is a great thing, but men with great testimonies have fallen by the wayside. We must obey and work in the Church, for merely knowing what is right is not enough.

Thousands of priesthood holders at their session

FAMILY PRAYER

Gordon B. Hinckley

FAMILY prayer holds the solution to the blight of crime and immorality now sweeping the world, said Elder Gordon B. Hinckley, of the Council of the Twelve.

He referred to two kinds of magazines he had seen on a news stand. One told how to beautify a home with lovely furnishings. The other told of the rising tide of crime and wickedness, particularly among teenagers.

He said the solution to the crime problem lies in the home; not in its physical furnishings, but in the degree of love and spirituality which exists there.

The tide of wickedness can only be turned as basic human behaviour is altered. Integrity cannot be instilled by legislation. It must begin in the home through a recognition of God as our Eternal Father.

The best way to develop good family life is through regular family prayer. It is one of the simple "medicines" which can check the dreadful disease of wickedness. It is as effective as sunshine.

Family prayer as a general custom has diminished, and as it has done so moral decay has increased. But the resumption of this practice of daily family prayer can reverse the trend. In one generation we would have the miracle that is needed to save us from wickness.

A PRIVILEGE TO FOLLOW

N. Eldon Tanner

ELDER Nathan Eldon Tanner, of the Council of the Twelve, replied to three questions often asked about the Latter-day Saints: 1, Are you Christians and do you believe in Christ? 2, Do you believe in and accept the Bible as the word of God? 3, How do the teachings of our Church differ from those of other denominations?

He then discussed the Articles of Faith, showing that we do accept Jesus as the Christ, the Son of the living God; that He is our divine Redeemer and Saviour and we follow His teachings.

He said the official name of the Church is the Church of Jesus Christ of Latter-day Saints. He gave instances to prove our acceptance of the Bible as the Word of God. He spoke of the reality of the resurrection and of Christ's visit to the *Book of Mormon* peoples.

He then told the story of the Saviour's appearance to the Prophet Joseph Smith. Why would anyone prefer to think of Christ as a mythical being or as merely a great philosopher, but deny that He is literally the Son of God?

Having faith in Christ is essential to our salvation, and it is our responsibility and privilege to repent and follow Him.

* * *

OUR TESTIMONIES

Eldred G. Smith

WE should bear our testimonies to others, counselled Elder Eldred G. Smith, Patriarch to the Church. To gain spiritual advancement, a person must first gain a testimony of the truthfulness of the work.

The Holy Ghost, the messenger of God, speaks through the individual's spiritual body, giving knowledge that cannot be denied. But we must be in tune with the Lord to receive such help. It is by the power of the Holy Ghost that a person obtains a knowledge of the truthfulness of the Gospel.

The Holy Spirit testifies to the divine nature of temple work for the living and the dead; to the power of revelation through living prophets, the fact of the resurrection and the reality of immortality, life after death.

There is great strength in a testimony as a power in resisting evil and temptation. It gives strength also to do the exacting work undertaken by our presiding officers. It keeps the missionaries going forward in their work. It aided the pioneers in crossing the plain.

We dare not become complacent about this knowledge which has helped us to realise that the Gospel is true.

Remarks by Assistants to The Twelve

'THIS IS THE PLACE'

Alma Sonne

THE Prophet Micah said that "in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and all people shall flow unto it," Elder Alma Sonne reminded the congregation.

The Latter-day Saint people have fulfilled that prophecy, he said. They knew they were a chosen people when they came to Utah, he said, and that their movement westward was no accident, but was actually a fulfillment of the prediction of the Prophet Joseph Smith that the Saints would become a mighty people in the tops of the Rocky Mountains.

We have only to read history to learn what was done by those daring men and women in the desert. They had time to think and pray and appraise their new faith as they crossed the plains, leaving behind all of their previous earthly belongings.

Again, I say, the pioneer trek was not a venture. It was a God-inspired movement. It was a search for freedom where sincere and honest men could worship God in their own way.

There was no doubt about this in the mind of Brigham Young when, as he gazed over Salt Lake Valley, he said, "This Is the Place."

LOFTY PRINCIPLES

El Ray L. Christiansen

THE commandments of God are not dictums, they are lofty principles by which we should live, taught Elder El Ray L. Christiansen, Assistant to the Twelve.

Build lives upon a foundation of obedience to the commandments of the Lord, on a foundation of the Rock of Christ. Stand firm on this sure foundation and thereby contribute to the progress of the Church as it moves on to the completion of its divine destiny, and with assurance of individual salvation.

This is not just another church which we represent. It is the Church of Jesus Christ. Sitting on this rostrum is a prophet of this day, surrounded by just and holy men, each endowed with authority and power to act in the name of God in all the world in preparation for His kingdom.

The Church was not established to fail, but is to continue, never to be destroyed nor left to another people.

The Lord's promises will all be fulfilled in due time, both to the righteous and the wicked. He stressed the importance of living the Sabbath and of loving one's neighbour as himself.

LATTER-DAY SAINT HOME

John Longden

"DO I live in a house or a home?" was the question posed by Elder John Longden, Assistant to the Twelve.

He went on to enumerate the things which families may do to insure that their households fit the description of a true Latter-day Saint home.

No matter where we live, nor in what kind of dwelling, it cannot be home unless we breath into it a "spiritual breath of life."

Spiritual values must be accepted and practised if a house is to be a home. To achieve the right kind of home life he urged families to honour the holy priesthood, have family prayer night and morning every day, observe the Sabbath Day and keep it holy, attend Church services as families, be considerate as members of the family one toward the others, always upholding the principles of love and kindness.

He urged, too, that families pay their tithes and offerings, and teach their children to do likewise; to fast on fast days and pay their fast offerings; to urge young men to go on missions, and teach both young men and young women to marry in the temple.

He prayed that all families would so conduct their home-life that the Spirit of God would abide with them.

SECOND COMING

Sterling W. Sill

THE signs of the second coming of the Saviour were outlined by Elder Sterling W. Sill, Assistant to the Twelve.

Signs of the second coming, as predicted by the Lord himself, were both grim and terrifying. Wars and contentions were to identify the time of the end, he said, but more important was the Saviour's declaration that "this Gospel of the Kingdom shall be preached in all the world for a witness to all nations and then shall the end come."

Many people in the world discount the reality of the Saviour's second coming. Certainly there are many more

people now who disbelieve in a Supreme Being. To some man is the highest authority and the greatest intellect in the universe. Others say that God has "gone out of business."

Nothing can be clearer in the Scripture than the fact that the life of Christ did not begin in Bethlehem, nor end at Calvary.

The appearance of the Father and the Son to the Prophet Joseph Smith is one evidence of the truth of the Lord's words when He promised to return again to the earth.

TESTING GROUND

Henry D. Taylor

MORTAL life is a testing ground in which we are proved to determine our worthiness to return to the presence of God, said Elder Henry D Taylor, Assistant to the Twelve.

The Lord decreed that we will encounter many obstacles in life. He did not intend that it should be easy. But by living the Gospel, people are given the strength to meet sorrow and hardship and yet know peace and contentment.

Those now on earth participated in the grand council in heaven which determined the nature of mortality. Because of our faithfulness there we were privileged to be born into this world, given mortal bodies and afforded an opportunity to grow and gain experience in mortality. Through temptations and trials, pain and sorrow, come great benefits. Blessings follow tribulations.

The Saviour also had dark days when He was on earth, but through His faithfulness he was exalted. We, too, will have our dark days in our search for happiness, but always before us is the promise that every cloud has a silver lining. By keeping the commandments we may gain assurance of a righteous life which will bring joy and happiness into our hearts.

The full meaning of life cannot be comprehended without the Gospel of Christ. Keep the commandments. They will guide us back into the presence of God.

GOD'S PROPHET

William J. Critchlow, Jr.

A TRIBUTE to President David O. McKay was paid by Elder William J. Critchlow, Jr., Assistant to the Twelve. "I have leaned on this man many times spiritually. President McKay likes spirited men who are willing to accept calls to responsibility and then do their duty in the priesthood of God. He is God's prophet today.

"Only one man at a time is privileged to hold the keys to the authority of God as the president of the Church, and that man today is President McKay.

"The world needs a man who is guided by the Lord, and such a man is President McKay. I believe and know that he is a prophet. He holds all the keys and rights and authority that were conferred upon Joseph Smith and each president of the Church succeeding him.

"God bless him with a brilliant mind and give him the spark of divinity in his regal soul. He is God's prophet. Come and follow him."

PREPARATION

Alvin R. Dyer

THE Lord carefully prepared the Prophet Joseph Smith for the work which was entrusted to his hands, Elder Alvin R. Dyer, Assistant to the Twelve, said.

The young man underwent a 10-year period of preparation and instruction, receiving visitations from heavenly messengers from the presence of God who not only taught him, but ordained him to the priesthood and gave him the directions he needed for his work.

The Christian churches of the day were not following the Lord's plan, he said. They taught for doctrines the commandments of men.

Though the reformers were good men and sincere in protesting against the false doctrines of their day, nevertheless none of them claimed any divine intervention.

The doctrines they devised were of their own making, and they lacked the holy priesthood which would make valid the ordinances they attempted to prepare.

This was all different from the preparation of Joseph Smith. God did choose him, angels did visit him, and ordain him to the work.

GOSPEL CONTINUITY

Franklin D. Richards

THERE has been an age-long continuity in the dealing of God with man, it was pointed out by Elder Franklin D. Richards, Assistant to the Twelve. It has lasted down from the beginning.

Many people suppose that the Gospel plan dates only from the Saviour's ministry in mortality, but we know that the Gospel was understood by the spirits which were with our Father in heaven before the world was created.

The Gospel was also taught to Adam, and to the generations which followed. The Lord spoke through living prophets. Sometimes the people did not listen, and apostasy from the truth resulted.

The great apostasy following the resurrection of the Saviour made necessary the mission of the Prophet Joseph Smith, through whom the truth was restored in modern times.

The beginning of this Church was a humble one, with only six persons taking part in its organisation, but now it has a membership of two million people and its missionaries are in most parts of the world, teaching its truths. He spoke of the thousands of people who are coming into the Church through the work of the missionaries.

THE VIRTUE OF THRIFT

Thorpe B. Isaacson

FAMILIES were urged to put their houses in order financially by Elder Thorpe B. Isaacson, Assistant to the Twelve.

He advocated the "old-fashioned virtue of thrift" and explained the part it can play in a happier family life, and even in enhancing spirituality.

He said the tendency today is toward going into debt, and added that people hear very little now about thrifts and personal sacrifice.

People are forgetting how to save for a "rainy day" and are losing the self-discipline necessary to stay within their incomes and build a sound financial structure.

Some of the saddest results of this are family problems and arguments over finance, with divorce often the ultimate outcome.

It is sometimes not wise to accept credit even though it is readily offered, and especially is this true if the individual has any honest doubt about his ability to make the required payments.

How can we expect security without sacrifice? Too many debts may destroy a person's self-respect and self-confidence, and even his good reputation.

THE WORD OF WISDOM

Boyd K. Packer

THE Word of Wisdom is much more than a law of health—it is the key to spiritual wisdom as well, it was explained by Elder Boyd K. Packer, Assistant to the Council of the Twelve.

The Word of Wisdom has never been abandoned by the Church, but on the contrary has been reaffirmed constantly. Latter-day Saints are expected to live it. It is a pre-requisite to baptism and to other privileges and blessings in the Church, such as holding the priesthood, filling missions, and holding important positions in the organisation.

There are many reasons for keeping the Word of Wisdom, such as superior health and mental alertness, but the spiritual factor—the fact that God has given it as a commandment—far transcends these physical blessings.

Your spiritual sense is much more delicately balanced than your physical sense, and can much more easily be thrown off balance.

Those who keep this principle are given a promise, not only of "health in their navel and marrow to their bones," but also that the Destroying Angel will pass by them as the children of Israel and not slay them. The Church makes no apologies for holding to its high standards, he said.

'BY THEIR FRUITS . . .'

Bernard P. Brockbank

COUNSEL to practice the simple teachings of Jesus Christ was given by Elder Bernard P. Brockbank, Assistant to the Twelve. Noting that it is good to be among good people, he said that the observance of Christ's teachings is a good test of what a Latter-day Saint should be.

The Saviour put many volumes and sermons into a few words, and we find ourselves saving to take inventory when we read into the depths of His teachings.

He spoke of "Love your enemies" and "Bless them that curse you," and said that they are not just words only, but that they place a great responsibility upon true followers to Christ to observe these teachings.

If we would practice them we would stem the tide of evil in the world. Can you see the tide that would be turned back? Do good to them that hate you. It is easy to side behind Christianity but difficult to practice these doctrines of the Saviour.

He warned against the teachings of false prophets, and said, "By their fruits we shall know them."

* * *

EDUCATION

"PERHAPS the most valuable result of all education is to make you do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

Thomas Huxley

Advice from the Council of Seventy

CONTRIBUTING

Antoine R. Ivins

THE willingness of believers to contribute of their time and means to build up the Kingdom of God has been a part of the holy teachings from the beginning, said Elder Antoine R. Ivins, of the First Council of Seventy.

Voluntarily making contributions with a willing heart has been a part of the plan of God throughout the ages. Such contributions were made by the Children of Israel as they came out of Egypt. They rejoiced because they contributed with a willing heart.

We are here on earth for experience, growth and development of the spirit, so why not develop the habit of helping each other?

The payment of tithes and offerings is a part of the fundamental principles. Such contributions give evidence of the individual's love of God.

Some men do little by way of service after receiving ordination to the priesthood. We should not assume sacred obligations if we do not feel to fulfil them. Every man who has received the priesthood should, with a willing heart, measure up to the obligation he owes toward both the priesthood and his brethren.

Looking over the Conference congregation towards the Tabernacle organ

THE VOICE OF THE LORD

S. Dilworth Young

ELDER S Dilworth Young, of the First Council of Seventy, giving the shortest address in the conference (lasting only four minutes) said that he is gaining a new conception of reading the Scriptures.

"These words are not of men nor of man, but of me, wherefore we shall testify of me and not of man, for it is my voice that speaks unto you. They are given by my spirit unto you. Wherefor you can testify that you have heard my voice and know my words," he quoted.

Elder Young said that since learning the meaning of these words in the Doctrine and Covenants, he knows that he is hearing the voice of the Lord as well as reading His word, providing he has the proper spirit.

"Without knowing it all these years, I have been hearing the voice of the Lord with deaf ears. I also testify to you that when you hear the Prophet seated on this stand, you hear the voice of the Lord."

He stressed the importance of knowing God's truth, and following it as it is given by those to whom the Lord makes Himself known.

LEARN TO ENJOY WORK

Milton R. Hunter

HAPPINESS is the chief aim and design of life, Elder Milton R. Hunter of the First Council of Seventy said.

Membership in the Church, and activity in the programme of the Church brings that happiness. Membership in the Church is more precious than all the wealth of the world. So, he advised, seek first the Kingdom of God.

Select good company, he advised the young people. Stay away from places of temptation, keep your mind and your heart clean and pure always.

Fear God and keep his commandments, for this is the whole duty of man. "Wickedness never was happiness" he counselled, reading from the *Book of Mormon*, as he also urged young people to be prayerful, calling for divine guidance in all the problems of life.

Learn to work and enjoy working, give an honest day's work for an honest day's pay, and be honest in all your dealings.

Have faith in yourself, believing that you can accomplish that which you righteously have taken into your heart to accomplish.

Remarks by the Presiding Bishopric

FASTING AND PRAYER

John H. Vandenberg

THE importance of fasting and prayer as outlined by President Bishop John H. Vandenberg.

Today, with the Church having reached the age of 133 years, we marvel at its growth, and with the strength of its leadship we are moving ahead. Yet as we examine ourselves, we see there is much need for further improvement.

There is great need for teaching and adherence to the principle of fasting. As a Church we have not reached the full benefits of this principle. There are some who faithfully observe the fast, and who receive the full blessings. But there are many who must yet be taught the true principle of fasting and be converted to it and practice it in order to receive the great blessings associated with it.

Not only is fasting a means of developing spiritual strength, but it is required also as a means of helping the poor through the contribution of fast offering. It is our obligation to live this principle, and we must teach it in our families and among the people of the Church generally.

BLESSED BY OBEDIENCE

Robert L. Simpson

BREAKING the laws of health will not bring happiness, said Bishop Robert L. Simpson, of the Presiding Bishopric.

Obedience to law, whether it be physical, intellectual or spiritual, brings harmony, peace, joy and happiness. We are blessed by obedience to law.

Transgression of the law always brings unhappiness. Carried to an extreme it could mean death.

Referring to the Word of Wisdom, Bishop Simpson said that the use of alcohol, tobacco, tea and coffee is contrary to the Lord's law of health, and all who violate the law for a borrowed moment of so-called pleasure must be prepared to sacrifice some real and lasting joy and happiness that should rightfully be theirs.

It is certainly out of compassion for His children that a loving Heavenly Father has given a modern revelation that strong drinks and tobacco are not for our benefit.

Citing national statistics he showed that the use of alcohol and tobacco is a form of national suicide and said we do not have the right to shorten life.

CHOOSE WISELY

Victor L. Brown

BISHOP Victor L. Brown, of the Presiding Bishopric, warned the youth of the Church to avoid dropping out of school, or they might condemn themselves to a life of mediocrity.

If youngsters who drop out of school could only foresee the opportunities and rewards that will pass them by because of their short-sighted decision to quit school, they would change their thinking.

What a wonderful thing it would be if all young people of this generation were to decide that mediocrity would not touch their lives, but rather that excellence in all things would be their ambition!

Freedom of choice is basic to the Gospel, but we must learn to choose wisely. He then warned against the use of liquor and tobacco, supposing that their use will help one out in gaining prestige and advantage in life. Their effect is quite the contrary. Good character and adherence to high standards such as are taught in the Church are essential to success in life.

He appealed to the youth of the Church to avoid hasty decisions, and to give due consideration before taking each step in life.

ELDER HUNTER AT SESSION FOR THE PRIMARY WORKERS

OFFICERS and teachers of the Primary Association of the Church were urged to assume their full responsibility in teaching boys and girls by speakers at the sessions held for Primary workers in advance of the general conference meetings.

Elder Howard W. Hunter, of the Council of the Twelve, speaking to them said, "Your challenge is to so magnify your calling as leaders as to help those who work with and teach boys and girls to magnify their callings.

"You too, are bringing blessings to little children as you give leadership to those who teach them to know God and to have faith. Nearly 400,000 girls and boys depend upon you for help to guide their footsteps".

Mrs. LaVern W. Parmley, general president of the Primary Association, said:

"We are agents of our Father in heaven, called to provide weekday religious training for children living on earth today," she declared.

Urging the leaders to understand "what is my portion?" and "do I live up to my portion?" she advised, "Forget yourself and do the Lord's work . . . magnify the particular call that has come to you."

"You must set your goals and standards high and then move toward them in a direct line," she said.

"If you live up to your portion, every child in your stake or mission will come to know their Saviour, Jesus Christ," Mrs. Parmley promised.

Church Membership Approaching 2,000,000

MEMBERSHIP of The Church of Jesus Christ of Latter-day Saints at the close of 1962 stood at 1,965,786, just 35,000 short of the two million mark.

These figures were read as a part of the annual statistical report at the opening of the fourth general session of the 133rd Annual General Conference.

In addition to the report, the General Authorities and general officers of the Church were presented for sustaining vote of thne conference. There were no changes or additions to the official Church family.

The statistical report for the year 1962 contained figures indicating a record year of growth and activity including missionary work and the membership increase in the priesthood and auxiliary organisations.

The report showed a total of 364 stakes at the close of 1962, an increase of 19 stages during the year. Ten new stakes have been added in 1963 making the total to date, 374.

In the 364 stakes were 2,891 wards and 532 independent branches for a total of 3,423 wards and branches in the stakes. The number of branches in the 71 missions of the Church was 1,876.

The Church members numbered 1,629,965 in the stakes and 335,821 in the missions. The year's increase in membership over the previous year was 142,125.

The growth statistics showed 58,316 children blessed in stakes and missions; 46,907 children of record baptised in stakes and missions during 1962 and a record total of 115,834 converts baptised in the stakes and missions. This latter figure is an increase of 27,027 convert baptisms over the previous record year.

The social statistics for the year showed 33.16 births per thousand, 8.16 marriages per thousand and 5.43 as the death rate per thousand.

There was an increase during the year of 28,392 members holding the Aaronic and Melchizedek Priesthood. The priesthood totals at the close of 1962 showed 93,488 deacons; 69,846 teachers; 91,218 priests; (total Aaronic Priesthood 254,552) 172,406 elders, 21,233 seventies, and 55,362 high priests. (Total Melchizedek Priesthood, 249,001.)

The membership of the auxiliary organisations at the year's end was—Relief Society, 248,166; Sunday School (average attendance), 738,363; Young Men's Mutual Improvement Association (enrolment), 220,915; Primary Association (children enrolled), 374,923.

Welfare Plan statistics showed:

Number of persons assisted during the year, 103,154; number placed in remunerative employment, 8,831; man-days of work donated to the Welfare Plan, 102,322 and unit days of equipment use donated, 10,173.

Sister Emma Ray McKay, devoted wife of the Prophet, was sufficiently improved in health to attend the Conference. Her Presence inspired all those who saw her.

Genealogical and temple figures shown were:

Names cleared in 1962 for temple ordinances, 853,072; genealogical records microfilmed in 13 countries were equivalent to 154,174 printed volumes of 300 pages per volume; number or ordinances performed during 1962 in the 12 operating temples; for the living, 47,745; for the dead 2,566,476.

The Church School System showered 1962 cumulative enrolments, including institutes and seminaries, of 111,145.

The number of full-time missionaries under calls from the First Presidency at the close of 1962 was 11,808; the number of locally called full-time missionaries, in these missions, 451; the number of stake missionaries at the year's end was 5,523, for a grand total of 17,792. The number receiving training in the missionary home during 1962 was 5,568.

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Wide Scope of Activity For Personal Welfare Committee

THE personal welfare committee of a Quorum has a wide scope of activities open to it.

Its chief objectives should be kept in mind, however. In fact, each committee should be kept to its own purpose or we might destroy the very nature of the committees. Each committee has its own field.

Church Service Committees are to bring about the church activity of every member and his family.

Fact-finding and Reporting Committees are to make certain good reports are kept up, rolls maintained in good order, and other work assigned to it well ordered.

The Personal Welfare Committee is for the actual welfare of the members. What is personal welfare ?

It pertains to health and well-being, to solidarity of family life, to employment or lack of it, to finding better jobs where a person is prepared to take a better job; to training men for better jobs to permit them to augment their earning power.

It has to do with assistance in time of sickness, aid to widows of former members who have passed away, providing transportation where needed to bring members out to meetings.

If there is a sick member, or one who has sickness in the home, the Personal Welfare Committee should be ready to visit that home and offer needed assistance.

They should be worthy to administer to the sick, and offer fervent prayers for recovery. They should notify the Bishop of the sickness or need, so that quorums and Bishoprics may co-operate together in alleviating distress.

If there is a physically handicapped member, quorum committeemen may well give assistance where a masculine hand is required in maintaining repairs in the home, shovelling snow in winter, sweeping leaves in the autumn, clipping lawns in the summer, repairing vehicles required by the family, and similar activities.

It is well to inquire of members if they need better employment if they have jobs, or to help unemployed find work.

In the case of an unemployed man, the quorum presidency should set into motion a programme to help find a new job for the man. Each quorum member should be contacted, and asked to inquire at his own place of employment for opportunities in which this man might be used. Each man should inquire of his friends and neighbours to see if they know of any job opportunities. Bishoprics should

be notified so that ward and stake employment counsellors may be brought into action.

Since the wife of the unemployed man is most likely a Relief Society member the Relief Society should be contacted. It may be that they can find some kind of work for the wife in the home to last until the husband is employed again.

Employment agencies should be checked, as well as newspaper advertising. Every source of employment, whether in mines, factories, offices or shops, should be checked.

Assistance to widows of quorum members who have passed away should be given. Where funds are needed to assist missionaries or other worthy projects, this committee may take a leading part.

Transportation of church members to meetings, where they cannot provide such for themselves, should become a part of the attention of this committee.

In organised stakes and wards, this committee becomes an aid to the Bishop in cases where misfortune befalls a family. The Bishop should call upon quorum members to help to rehabilitate their unfortunate members.

Whereas the Bishop will provide immediate welfare aid if necessary, it is the responsibility of the priesthood quorum to work out some permanent rehabilitation for the family.

In instances like this jobs have been found for unemployed, as mentioned above. Studies have been made to help a man learn new skills. If he is without a skill, steps are taken to teach him, to train him for a better job.

The building missionary programme has been a remarkable example of teaching skills to young men who then may earn a good living for the rest of their lives. This one thing emphasises the need for skill.

Good quorum committees can be of service in advising members about job training for their sons. Boys completing school, and beginning to enter employment fields, might well be counselled with so that they may choose trades which will pay well, and which will be as free from hazards as possible.

Committees should urge upon their members the advisability of teaching their children to make the most of their education, helping as many as possible to obtain as high an education as may be, so that in their later lives, these youngsters may enjoy a good standard of living.

Education is all important in this nuclear age. We should encourage our children to obtain all of it they can, as well as to learn trades and skills which are uplifting and progressive.

All labour is honourable, but everyone should strive to do the best he can for himself and his children.

The welfare of our people should be looked after. All should be taught the importance of and love for work. All should seek to be self-sustaining, and to work for what they receive, giving an honest day's work for an honest day's pay.

As the First Presidency has said, work must be re-enthroned as one of the great virtues, for in economics, as well as in religion, faith without works is dead, being alone.

WARD TEACHING
LESSON 5: MAY 1963

The Blessings of Tithe Paying

PAYMENT of tithing as set forth by the Lord is a commandment with a promise . . .

"For he that is tithed shall not be burned at his coming." (D. and C. 64 : 23.)

"And they shall be mine, saith the Lord of hosts, in that day, when I make up my jewels. . . ." (Mal. 3 : 17.)

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God." (Isaiah 62 : 3.)

These promises are very assuring.

The payment of tithing is featured by two things which it achieves in the lives of those who faithfully observe this law : (1) It is a welding link, an unbreakable force which ties one solidly to the Church; and (2) it makes one a partner with the Lord. Payment of tithes is a reliable test of faith. It is not the honest tithe payer who is weak in the faith, nor is it he who falls away from the Church. There is no commandment that contributes more to the building of faith than does the payment of tithing. Steadfast observances of this law is a conquest of self. We are sometimes slow to part with worldly possessions, but once we muster the faith to give of our substance to the Lord, an increase of devotion promptly parallels obedience to this principle. It is the sure way to firmly anchor us in the Church. It is also the means by which our spiritual status in the Church is made secure.

We are living in a day when great institutions and corporations are merging together for the purpose of becoming stronger and securing their future. There is a great future for those who take advantage of the opportunity to consolidate with the Lord by becoming His partner in the payment of tithing. Through this medium we become active participants in the building and maintaining of chapels, temples and schools. Through this agency much suffering is alleviated and the great missionary programme of the Church is carried forward. Are there any financial projects more productive of good?

Those who do not pay tithing may become rich, but they permit riches to crowd out of their lives religion, faith in God and the joy that comes from worthwhile service. On the other hand, the payment of tithing brings rare joy, peace of mind, an assurance of harmony between oneself and the Lord, a definite feeling of security and a sureness of one's safety. What more could be desired? In the payment of tithing we fulfill another phase of the principle of obedience. Regarding this matter the Lord says :

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient . . ."

(D. and C. 58 : 6.)

AARONIC PRIESTHOOD

THE Aaronic Priesthood was restored to Joseph Smith and Oliver Cowdrey by John the Baptist on May 15, 1829.

Each year, the Presiding Bishopric, with the approval of the First Presidency, suggest that this event be observed throughout the Church on the Saturday and Sunday nearest to May 15.

Saturday activities may include pilgrimages to places of interest, athletics, hikes or other events which appeal to young men of Aaronic Priesthood ages (and Aaronic Priesthood over 21 if a combined celebration is preferred). It should be a day of recreation well planned and supervised by Aaronic Priesthood leaders.

Plans for celebrating the anniversary on Sunday always include the presentation of a programme during the sacrament meeting.

This programme should include addresses by members of the Aaronic Priesthood explaining the restoration of the priesthood by John the Baptist, and a reading of the words he spoke in doing so as recorded in the Doctrine & Covenants, Section 13.

It should include appropriate music, and could include remarks from parents of boys in the Aaronic Priesthood and from members of the bishopric.

The true significance of the restoration of the priesthood should be the theme of the meeting. Addresses should explain the fact of the apostasy from the truth, and the need for a restoration of the Gospel in our day. It should then tell of the first vision of the Prophet Joseph Smith, and the coming forth of the *Book of Mormon;* the desire of Joseph Smith and Oliver Cowdery to learn about baptism—since they read of it in the *Book of Mormon*—and the answer to their prayer on the subject, which brought the visitation of John the Baptist.

It is important to know that John the Baptist was the logical person to restore this authority, since he held it at the beginning of the Christian era and was chosen to baptize Jesus as he started his ministry.

John, it will be remembered, was slain by the wicked King Herod, but as a resurrected person, he returned for this glorious modern ministry: to restore his priesthood and bestow this right to baptize upon modern men.

The account of his coming makes particular note that he placed his hands upon their heads for this ordination. He was a resurrected person. His hands could be felt, even as was the case with Jesus when He appeared to His disciples and said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

The resurrection is literal, and John's coming is evidence of it. The two young men who received ordination from him felt His hands—of resurrected flesh and bone.

Although the story of this event is told in brief by the Prophet Joseph Smith in the manuscript history of the Church, it is related in greater detail by Oliver Cowdery, who was with the Prophet Joseph on this important occasion. Among other things Oliver wrote in the "Messenger and Advocate":

"His voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of an angel from Glory—'twas a message from the Most High, and as we heard, we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty. Where was room for doubt? Nowhere. Uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever.

"Think for a moment what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such blessing), when we received under his hands the Holy Priesthood."

Joseph Smith said that "the messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek, which priesthood he said would in due time be conferred upon us."

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ADAM and Eve had many children. Among them were two sons, Cain and Abel. As boys, they helped their parents and learned to care for the crops and livestock on the farm. Cain became a farmer and tilled the soil. Abel was a shepherd and kept flocks of sheep.

Their parents taught them to worship God and live good lives. Abel did as he was told and learned to love the Lord. But Cain did not. He rebelled against his parents and was sinful in his heart. When his father urged him to offer sacrifices to the Lord, Cain was not obedient,

Bible stories for children

CAIN & ABEL

By Emma Marr Petersen

because he was selfish. He loved his property and did not like to give up any of it.

When Abel offered sacrifices to the Lord he did it gladly, in the true spirit of worship. He took of his first-born lambs, the finest and fattest he had, for his offering. He felt nothing was too good for the Lord. Therefore the Lord loved him and accepted his offerings and blessed him.

Cain loved Satan more than he loved God, and he did the things which Satan told him to do, but would not do the things the Lord asked him to do. Satan knew this and

it made him glad. Cain did not want to offer sacrifices when the Lord asked him to, but one day Satan came to Cain and told him to offer a sacrifice to the Lord. Satan knew that Cain would do it grudgingly, and not in the right spirit. So one day Cain did bring an offering to the Lord, but God had no respect for either Cain or his offering. The Lord has taught us that if we keep his commandments grudgingly, with an unwilling heart, it is the same as if we did not keep the commandment at all. If we do not bring our gifts to the Lord willingly, our gifts are not welcome.

So it was with Cain. When he saw that the Lord accepted the choice and willing sacrifice of Abel, and that his own was rejected, he became very angry. The Lord spoke sternly to him, asked why he was angry, and said that if he would do right, he could be accepted.

Selfish Cain always wanted to get more possessions. He envied his brother Abel because of his property. He wanted to own it for himself. Satan came again and tempted Cain to kill his brother so he could get Abel's flocks. Going out into the fields where Abel was working, Cain rose up against him and killed him. Then he gloried in what he had done, and said, "I am free, surely the flocks of my brother falleth in my hands." So Cain became a murderer, the first one upon the earth. His heart was hard. He had allowed his disobedience to make him an enemy of God.

The Lord soon spoke to Cain about his terrible crime. Calling to him the Lord said, "Where is Abel thy brother?" Cain lied to God, and said, "I know not." Then as if to justify his answer he asked, "Am I my brother's keeper?"

Murder is a crime for which there is no forgiveness. So angry was the Lord because Cain had brought murder into the world that he placed a curse upon him. Knowing that Cain was a farmer and depended on the earth to yield her crops, God declared that from then on, because of his crime, Cain would not be blessed with a full harvest. The earth would hold back part of its strength.

The Lord also told Cain that he should become a homeless wanderer in the earth. Cain was shocked because of this condemnation. He told the Lord that Satan had tempted him to slay Abel because of his flocks. Hearing the condemnation of the Lord, Cain said, "My punishment is more than I can bear." Then becoming more fearful, he said, "Everyone that findeth me shall slay me." So the Lord made Cain's skin turn black as a sign to all who saw him, "lest any finding him should kill him."

* * *

WILL POWER

"THERE is an answer to the passionate longings of the heart for fulness, and I know it. And the answer is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly against difficulty."

Robert Browning
Sartor Resartus

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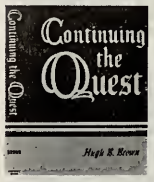

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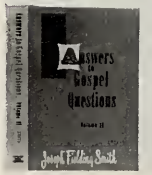

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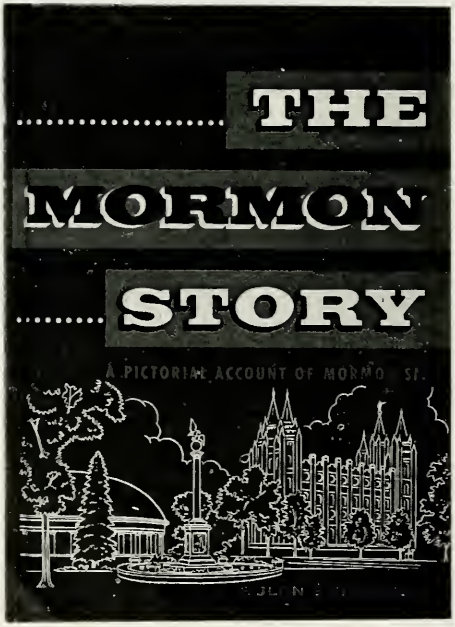

MEMORIAL TO ELDER CHRISTENSEN

ALL of us have been deeply moved and grieved with the tragic death of our brother and missionary companion, Elder John Vernal Christensen. Elder Christensen was killed in Edgware Road, London, on Wednesday evening, March 27, as he and his companion, Elder David W. Thomas, were cycling to a cottage meeting. Elder Thomas saw the approaching car and was able to stop in time, but Elder Christensen was struck. He died as he reached the emergency hospital.

Elder John V. Christensen was a noble young man and a superior missionary. He had been in Britain only two and a half months but had already made an impressive and successful contribution. He had learned all of the basic discussions and had been teaching them all for several weeks. One of the wonderful ladies whom he recently baptised attended his memorial service. Another was baptised Saturday evening, soon after she received word of his passing. In a letter received the day before the accident, his companion wrote these words.

"Elder Christensen knows all the discussions and teaches them effectively. He is the best missionary I have seen for his time in the field."

A number of our brother's reports were read at the memorial service. Every one of them, and his letter before he arrived in England, included expressions which indicated his keen and mature grasp of the essentials of missionary success and happiness. His attitude was wonderful. Repeatedly he expressed appreciation for his companion, his area, the people of the branch, the English people to whom he taught the Gospel. He was enthusiastic and eager to learn. He loved his work and had a sense of urgency about doing it. In his last letter were these words:

"The weeks pass so quickly, and there doesn't seem time for what we have to do."

Elder Christensen had a great capacity in his heart for love.

Repeatedly he expressed his love for his mission and his family and the people whom and with whom he was teaching.

God bless his memory. God bless his family. God bless us with the wisdom to learn through this sorrowful loss the great lessons here for us. God bless us to be, right now, the earnest, humble, dedicated servant of the Lord each of us would fondly like to be. John Christensen honoured his name and his heritage and the trust held in him. He is going home in the robes of the Holy Priesthood, a covering he merits and wears in honour.

President Marion D. Hanks
British Mission

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

Charles Bennett, from Upland, California to Chelmsford District.
Albert Bullock, from Rawlins, Wyoming to Dover District.
Virginia Bullock, from Rawlins, Wyoming, to Dover District.
Barry Lyno Cox, from Bialto, California, to Dover District.
Kay Quentin Frederick, from Tremonton, Utah, to Wembley District.
Terrance Gassaway, from Portland, Oregon, to Dover District.
Ireta R. Hymas, from Smithfield, Utah, to Wembley District.
Samual Hymas, from Smithfield, Utah, to Wembley District.
Richard Lee Kurtz, from Santa Maria, California, to North London District
Gary Scott, from Flagstaff, Arizona, to Edmonton District.
Jeffery Stevens, from Salt Lake City, Utah, to Wembley District.
Gordon Gilbert Swallow, from Salt Lake City, Utah, to Wembley District.
Evan J. Wright, from Salt Lake City, Utah, to South London District.
Belva Jean Evans, from Spanish Fork, Utah, to Southend District.
Margaret Diane Martin, from London, England, to Rochester District.
Marjean Williams, from Los Angeles, California, to Southend District.
Lexie Randa Porter, from Sun River, Montana, to Brighton District.

APPOINTMENTS :

Kent Vernon, appointed Assistant to President.
Mark J. Taylor, appointed Zone Counsellor.
Kenneth L. Rich, appointed Supervising Elder of Southend District.
Gary Shumway, appointed Supervising Elder of Edmonton District.
Alan Jones, appointed Supervising Elder of Chelmsford District.
Harold Bateman, appointed Travelling Elder.
Stacy Luke, appointed Travelling Elder.
David Young, appointed Travelling Elder.

RELEASES :

April 10, 1963
Joanne C. Tidey, from Brandon, Manitoba, Districts laboured : Romford, Southend, Rochester. (Travelling Sister.)

April 18, 1963
Boyd Rounds, from Lewisville, Idaho. Districts laboured : Essex, Romford, Kingston, Garden City.

Central British Mission

APPOINTMENTS :

March 8, 1963
Ruth Ann Clawson, appointed Travelling Sister.
Anita Harrison, appointed Travelling Sister.

March 14, 1963
Charles G. Knight, appointed Supervising Elder of North Birmingham District.

March 18, 1963
Ralph William Adamson, appointed Zone Counsellor of Robin Hood Zone.
Richard Wayne Covey, appointed Supervising Elder of Wolverhampton District.

March 21, 1963
Larry Ernest Hayes, appointed Supervising Elder of West Wales District.

March 24, 1963
Edwin L. Madsen, appointed Travelling Elder.

March 29, 1963
Stanley P. Smith, appointed Supervising Elder of Birmingham District.
B. Cannon Willis, appointed Supervising Elder of Potteries District.

ARRIVALS :

March 20, 1963
Robert Taylor Benson, from Salt Lake City, Utah, to Birmingham District.
Gerald Wayne Ellis, from La Habra, California, to Birmingham District.
Stephen Allen Larsen, from Blackfoot, Idaho, to Norwich District.
Donald Eugene Spencer, from Boise, Idaho, to Coventry District.
Wayne Barton Yonog, from Provo, Utah, to Merthyr-Tydfil District.

RELEASES :

March 14, 1963
Floyd LeRoy Robison, from Fair Oaks, California. Districts laboured : Wales, Nottingham, Birmingham, Sherwood.
David Lelean Wilson, from Pleasant Hills, California. Districts laboured : Ipswich, North Wales, Malvern Hills, Kidderminster, Newport.
Darryl Kent Williams, from Salt Lake City, Utah. Districts laboured : Leicester, Birmingham, Merthyr-Tydfil, Wales, Mission Home, Wales; Wolverhampton.
Steveo Lisle Cask, from Spanish Fork, Utah. Districts laboured : Nottingham, Leicester, Coventry, Wolverhampton, Newport, West Wales.
David Brent Bird, from Springville, Utah. Districts laboured : Ipswich, Malvern Hills, Mission Home, Norwich, Ipswich, North Birmingham. (Travelling Elder, Supervising Elder.)
Gayle Shirlene Timothy from Vernal, Utah. Districts laboured : Ipswich, Wales, Wolverhampton, Newport, Leicester, Cannock.

March 18, 1963
David Howard Tolbert, from Ogden, Utah. Districts laboured : Coventry, Chester, North Wales, Newport, Mission Home, North Birmingham, Mission Home. (Travelling Elder, Supervising Elder, Zone Counsellor.)

March 21, 1963
David Arthur Beebe, from West Jordan, Utah. Districts laboured : Nottingham, Sherwood, Wales, Boston, Northampton, West Wales. (Supervising Elder.)
DeMar E. Weeks, from Sugar City, Idaho. Districts laboured : Potteries, Sherwood, Boston, West Wales.

March 28, 1963
Grant Saunders Morgan, from Ovid, Idaho. Districts laboured : Malvern Hills, Chester, North Wales, Coventry, Newcastle, Wolverhampton, North Birmingham, Potteries, Newcastle.

March 29, 1963
Barry Kent Harris, from Burley, Idaho. Districts laboured : Norwich, Stafford, Wales, Mission Home, Sherwood, Mission Home. (Supervising Elder, Travelling Elder, Publicity Director, Vanguard Co-ordinator.)
Robert Kay Lindsay, from Burbank, California. Districts laboured : Birmingham, Coventry, North Wales, Stafford, Nottingham, Norwich, Mission Home.
Armand Leroy Drummond, from Sacramento, California. Districts laboured : Malvern Hills, Coventry, Chester, Boston, Potteries. (Supervising Elder.)
Ralph Lewis Holly, from Shoshone, Idaho. Districts laboured : Malvern Hills, Birmingham, Coventry, Potteries.
Golden L. Kimball, Jr., from Salt Lake City, Utah. Districts laboured : Birmingham, Wolverhampton, Wales, Newport, Wales, Merthyr-Tydfil, West Wales.
Edward E. Porter, from Provo, Utah. Districts laboured : Birmingham, Wolverhampton, West Wales, Norwich, Ipswich, Birmingham.
Ray Harmon Young, from Campbell, California. Districts laboured : Ipswich, North Birmingham, Northampton, Boston, Sherwood, Nottingham, Stafford, Northampton, Mission Home.
John Alexander McDonald, from Las Vegas, Nevada. Districts laboured : Birmingham, Stafford, Northampton, Coventry, Leicester, Birmingham.

Irish Mission

ARRIVALS :

March 19, 1963
Kenneth T. Allred, from Salt Lake City, Utah, to Bangor District.
M. Ralph Brown, from Tooele, Utah, to Dublin District.
James W. Campbell, from Scottsdale, Arizona, to Rathcoole District.
Sidney M. Checketts, from Bear River City, Utah, to South Central Belfast District.
Jerry L. Clayton, from Murray, Utah, to Central Belfast District.
Dean R. Conant, from Provo, Utah, to Dublin District.
Kent I. Ferguson, from Salt Lake City, Utah, to Omagh-Enniskillen District.
Richard W. Hemming, from Hayward, California, to Larne-Ballymena District.
Jerry C. Jacot, from Lehi, Utah, to North Central Belfast District.
Roger L. Leavitt, from Otis Orchards, Washington, to Rathcoole District.
William E. Lloyd, from Gilmer, Texas, to North Central Belfast District.
Douglas S. Nickle, from Delta, Utah, to Central Belfast District.
Sheldon L. Porter, from Ogden, Utah, to Portadown District.
Rondo K. Sullivao, from Vernal, Utah, to South Belfast District.
Rodger T. Wentz, from Provo, Utah, to Dublin District.

APPOINTMENTS :

March 11, 1963
George H. Reay, appointed Isle of Man District Leader.

March 20, 1963
Raymond G. Hackford, appointed South Central Belfast District Leader
Richard A. Heaps, appointed Londonderry District Leader.
Rex T. Davis, appointed Omagh-Enniskillen District Leader.
John P. Callis, appointed Belfast Zone Counsellor.
Ovid F. O'Neal, appointed Antrim Zone Counsellor.
Philip S. Richards, appointed Antrim Zone Counsellor.
Keoly Taylor, appointed Ulster Zone Travelling Elder.
Kay A. Wind, appointed Travelling Elder for Youth Missionaries.
Reed L. Lloyd, appointed Mission Secretary.
Donald C. Asay, appointed 2nd Counsellor Mission Presidency.

North British Mission

ARRIVALS :

March 12, 1963
Wesley Eugene Colvio, from Calypool, Arizona, to Warrington.
Darrell Raymond Anderson, from Grantsville, Utah, to Rochdale.
Jeffrey Lynn Cullimore, from Salt Lake City, Utah, to Liverpool.
Jerry Kent Kite, from Richland, Washington, to Blackburn.
Dennis Ryan Orgill, from Grantsville, Utah, to North Manchester.
Leon Corwin Budd, from Salt Lake City, Utah, to Burnley.
Richard Scott Dalebout, from Orem, Utah, to South Manchester.
Ronald William Hall, from Tempe, Arizona, to Ashton.
Larry Lindon Hammer, from Ucon, Idaho, to Rochdale.
Alec Veigh Andrus, from Provo, Utah, to Burnley.
Peter Rust Mickelson, from Manti, Utah, to Blackpool.

APPOINTMENTS :

March 14, 1963
James W. Meldrum, appointed Travelling Elder.
William Richard Lindsley, appointed Travelling Elder.
Kenneth Sharratt Alder, appointed Travelling Elder.
Edward Gerard Graven, Jr., appointed Zone Counsellor.
Vincent Cammiogs, appointed District Leader of Rochdale District.
Richard Taggart Grossenbach, appointed District Leader of Macclesfield District.
Richard Kimball Keddington, appointed Mission Secretary.

March 18, 1963
Kathleen Camphell, appointed to Mission Office.

RELEASES :

April 11, 1963
Edward Lincoln Wolsey, from Orem, Utah. Districts laboured : Leeds, North Manchester, Kendal, Blackburn.
Meralda Bennett Wolsey, from Orem, Utah. Districts laboured : Leeds, North Manchester, Kendal, Blackburn.

April 18, 1963
Emma Hafen, from Ivins, Utah. Districts laboured : East Manchester, Leeds, Shields, Liverpool, St. Helen's, Rochdale.

North-East British Mission

ARRIVALS :

April 2, 1963
John Taft Benson, from Logan, Utah, to Sheffield.
Henry Franklin Sharp, from Reading, Pennsylvania, to Sheffield.

April 16, 1963
Robert D. Burningham, from Bountiful, Utah.
Thomas W. Elggren, from Centerville, Utah.
Donald R. Eyre, from Covina, California.

April 30, 1963
Alan Morris Curtis, from Salt Lake City, Utah.

APPOINTMENTS :

March 27, 1963

Loran D. Cook, appointed Second Counsellor to the Mission President.
Michael J. Preece, appointed Zone Counsellor.
Thomas W. Cockayne, appointed as Assistant to the Mission President and travelling companion to Second Counsellor
Calvin Newbold, appointed Sunniside District Leader.
Keith Carrigan, appointed Scarborough District Leader.
Ronald England, appointed Hull District Leader.
Rodney R. Morley, appointed Scunthorpe District Leader.
Albert O. Mitchell, appointed Travelling Elder.
Mervin Jarvis, appointed Travelling Elder.

RELEASES :

May 1, 1963

Phyllis I. Garver, from Peru, Indiana Districts laboured : Doncaster, Stockton, Sunderland, Hull. (Secretary to the Mission President, Sunderland, Wakefield.)
Ann Moore, from Sunderland, Co. Durham. Districts laboured : Halifax, St Helen's, Leeds, Hull.
Shirley Palmer, from Blanding, Utah. Districts laboured : Sheffield, Blyth, St. Helen's, Grimsby. (Mission Recorder.)
Doris D. Smith, from American Fork, Utah. Districts laboured : Grimsby, South Manchester, Sunderland. (Editor of Publications, Secretary to the Mission President.)
Gloria D. Young, from Hexham, Northumberland. Districts laboured : Manchester, St. Helen's, Grimsby, Bradford, Halifax, Wakefield.

North Scottish Mission

ARRIVALS :

March 19, 1963

Ronald Merritt Bish, from Findlay, Ohio, to North Scotland.
Daryl Evan Cooper, from Darby, Montana, to Falkirk.
Jack Frost Gilbert, from Duchesne, Utah, to South Edinburgh.
Stephen Bradley Gillespie, from Portland, Oregon, to Aberdeen North.
Patrick Wray Hayes, from Las Vegas, Nevada, to Dundee West.
Michael Lynn Horlacher, from Pioche, Nevada, to Aberdeen South.
Bruce Elmer Johnson, from Chehalis, Washington, to West Edinburgh.
Douglas George Miller, from Salt Lake City, Utah, to Galashiels.
John Gary Stevens, from Los Angeles, California, to West Edinburgh.
Karl David Weir, from Ogden, Utah, to Aberdeen North.

APPOINTMENTS :

March 14, 1963

Allan George, appointed 2nd Counsellor to Mission President.

March 19, 1963

Billy Grant Slater, appointed District Leader of Galashiels District.

March 29, 1963

Fred MacVichie Oswald, appointed Zone Counsellor, Zone III, Assistant to Mission President.
Frank E. Moss, appointed District Leader of Kirkcaldy.
Robert Robinson, appointed District Leader of Dunfermline.
E. Wayne Nelson, appointed District Leader of Aberdeen North.

RELEASES :

January 18, 1963

Stephen Thornley Evans, from Salt Lake City, Utah. Districts laboured : Paisley, East Edinburgh, Central Edinburgh, South Glasgow, Mission Office. (Secretary, Scottish and North Scottish Mission, Second Counsellor, North Scottish Mission, District Leader South Glasgow.)

April 16, 1963

Dawn Naylor McNicol Pryde, from Aberdeen, Scotland. Districts laboured : Kirkcaldy, Falkirk, Dunfermline, Dundee West.

April 17, 1963

Ruth Gardner, from Quincy, Washington. Districts laboured : Central Glasgow, North Glasgow, Kirkcaldy, Dundee West, Dunfermline.

Scottish Mission

ARRIVALS :

March 12, 1963

Robert MacDonald, from Glasgow, to Cumbernauld.

March 19, 1963

Rodney Ned Conder, from Yermo, California, to Loch Lomond.
James Martin Douglas, from East Ely, Nevada, to Johnstone.
Jerry Matkin Hoggan, from Idaho Falls, Idaho, to East Kilbride.
Ross Nichols Isbrnm, from Bennion, Utah, to East Kilbride.
George Kay Meldrum, from Provo, Utah, to South Scotland.
Myrna Dee Rasmnssen, from Toocle, Utah, to Glasgow.
James Krantz Riggs, from Bell, California, to Dumbarton.
John Thomas Watson, from Calgary, Alberta, Canada, to Johnstone.
Sandra Batty, from Clarkston, Renfrewshire, to South Scotland.
Doreen Wilson, from Hamilton, to Kilmarnock.
Moira Horne, from Glasgow, to Ayr.

APPOINTMENTS :

March 1, 1963

Stephen Christensen, appointed Assistant District Leader and Unit Leader of Bellahouston.

March 13, 1963

Janice Barben, appointed Secretary to the Mission President.

March 20, 1963

Michael M. Hammond, appointed Assistant to the Mission President, Auxiliary Co-ordinator.
Ramon A. Westenshow, appointed Assistant to the Mission President, Zone Counsellor.
Jerald Shaw, appointed Assistant to the Mission President, Zone Counsellor.
John J. Armstrong, appointed Assistant to the Mission President, Zone Counsellor.
John T. Walsh, appointed Assistant to the Mission President, Zone Counsellor.
Paul W. Shields, appointed District Leader of East Glasgow.
Gordon R. Campbell, appointed District Leader of North Glasgow.
James A. Boyle, appointed District Leader of Motherwell.
Howard J. McOmber, appointed Assistant District Leader and Unit Leader of Loch Lomond.
Corey Rees, appointed Assistant District Leader and Unit Leader of Cambuslang.
Richard V. Francis, appointed Assistant District Leader and Unit Leader of Cumbernauld.

March 24, 1963

Mary Jane Brinton, appointed Mission Recorder.
Louisa Alice Park, appointed Relief Society Secretary.

RELEASES :

May 2, 1963

Kent B. Boley, from American Fork, Utah. Districts laboured : Aberdeen, Falkirk, Barrhead, East Glasgow, South Scotland. (District Leader of South Scotland, Assistant to the Mission President, Zone Counsellor.)
Dennis Ray Clark, from Salt Lake City, Utah. Districts laboured : Dundee, South Glasgow; Easterhouse, Drumchapel. (District Leader of Drumchapel, Assistant to the Mission President, Zone Counsellor.)
Raymond P. McAferty, from Olympia, Washington. Districts laboured : Kirkcaldy, South Glasgow, North Glasgow, Paisley. (District Leader of Paisley.)
Eugene D. Phillips, from Ogden, Utah. Districts laboured : East Edinburgh, Easterhouse, North Scotland, Dumbarton, Clyde, Greenock.
Corey Denton Rees, from Salt Lake City, Utah. Districts laboured : Portadown, South Belfast, North Glasgow, Knightswood, Easterhouse, Cranhill, South Scotland, East Glasgow, Hamilton. (Assistant District Leader and Unit Leader.)
Clair Loy Robinson, from Salt Lake City, Utah. Districts laboured : Stirling, Falkirk, North Scotland, Central Glasgow, North Glasgow, Easterhouse, South Glasgow. (District Leader of South Glasgow, Assistant to the Mission President, Zone Counsellor.)
Royce C. Young, from Kanab, Utah. Districts laboured : Dundee, Kirkcaldy, Easterhouse. (District Leader of Easterhouse, Assistant to the Mission President, Zone Counsellor.)

May 23, 1963

Rex Allen, from Roy, Utah. Districts laboured : Hamilton, North Glasgow, Knightswood, Mission Office, Cranhill, Easterhouse, South Scotland, Central Glasgow. (Assistant District Leader and Unit Leader.)
David Ray Bateman, from American Fork, Utah. Districts laboured : East Edinburgh, Clyde, Johnstone, South Glasgow, Clydebank. (District Leader of Clydebank.)
John Lake Franson, from Oakley, Utah. Districts laboured : Aberdeen, South Scotland, Clyde, East Glasgow.
Stephen W. Gibson, from Chino, California. Districts laboured : Stirling, Falkirk, East Glasgow, East Edinburgh, Central Glasgow, Hamilton. (District Leader of Hamilton.)
Ross Lynn Jensen, from Salt Lake City, Utah. Districts laboured : Paisley, Kirkcaldy, East Edinburgh, Ayr, Kilmarnock. (Branch President of Kilmarnock.)

South-West British Mission

ARRIVALS :

March 13, 1963

Alan William Auger, from Preston, Idaho, to Cornwall.
Owen Kent Coles, from Rigby, Idaho, to Reading.
James Ross Collard, from Huntington, Utah, to Guildford.
Douglas M. Drury, from Orem, Utah, to Swindon.
William Scott Harrison, from Lovell, Wyoming, to Devon.
Kent H. Nield, from Afton, Wyoming, to Somerset.
Raymond Day Olson, from Salt Lake City, Utah, to South Coastal.
Leonard Nelson Phillips, from Mesa, Arizona, to South Coastal.
Lawrence Paul Strong, from Provo, Utah, to Gloucester.

APPOINTMENTS :

February 26, 1963

Jay Rockwood, appointed District Leader of Swindon District.
Richard Rice, appointed District Leader of Guildford District.

March 1, 1963

Gary Lee Montgomery, appointed District Leader of Hampshire District.

March 15, 1963

Brent Goodfellow, appointed Zone Counsellor of Zone 1.
James McBeth, appointed District Leader of Royal Windsor District.
James Magelsen, appointed District Leader of Cornwall District.
Dale J. Curtis, appointed District Leader of South Coastal District.
Ronald Casper, appointed Travelling Elder.
Ronald Jensen, appointed Travelling Elder.
Wilford Burton, appointed Travelling Elder.
Ronald Dean Allen, appointed Mission Recorder.

RELEASES :

March 1, 1963

Ronald Jerome Warth, from Pocatello, Idaho. Districts laboured : Essex, Dover, Reading, Bristol, Plymouth, Somerset, Southampton, Royal Windsor, Mission Home, Reading. (Travelling Elder.)
Lynn D. Stewart, from Las Vegas, Nevada. Districts laboured : Bristol, Plymouth. (Travelling Elder, Hampshire Supervising Elder.)
Gerald Norman Stott, from Pleasant Grove, Utah. Districts laboured : Oxford, Plymouth, Reading, Somerset, Plymouth.

March 14, 1963

Donald Charles Clynick, from Detroit, Michigan. Districts laboured : Plymouth, Southampton, Hampshire. (Gloucester District Leader, Zone Counsellor.)
Richard Neal Butler, from Salt Lake City, Utah. Districts laboured : Hyde Park, Royal Windsor, Moyle, Cornwall, South Coastal. (Travelling Elder; District Leader of Royal Windsor.)
Gordon Max Thomas, from Spanish Fork, Utah. Districts laboured : Reading, Royal Windsor, South Coastal. (Mission Accountant, Mission Secretary.)

March 15, 1963

Melba K. Arave, from Roy, Utah. Districts laboured : Southampton, Cornwall.

The Gleaner Sheaf

THE Gleaner Sheaf is predicated upon the 24th Psalm, third to fifth verses inclusive, as follows:

> Who shall ascend into the hill of the Lord? and who shall stand in His holy place?
>
> He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
>
> He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

I, a Gleaner, from this season's gleaning, shall come forth bearing my four-fold sheaf:

First, I shall bring a clean body—nothing forbidden shall enter it—no corruption shall touch it. It is my surety of eternal joy.

Second, I shall bring from my gleaning a pure heart. From it shall flow high ideals, pure thoughts, clean speech, righteous actions. By the pure eye of faith I shall see God.

Third from my season's gleaning I shall bring an humble, obedient spirit.

I shall obey God's laws with delight.

I shall honour my womanhood.

I shall intelligently, diligently and prayerfully perform my duties.

I shall know God.

Fourth, from my season's gleaning I shall bring an honest mind.

I shall not bear false witness.

I shall speak truly.

I shall honour my word.

I shall learn the truth and the truth shall make me free.

Thus bearing my four-fold sheaf, I shall hope to ascend into the hill of the Lord and stand in His holy place; then shall I receive the blessing from the Lord, and righteousness from the God of my salvation.

Rose Wallace Bennett